

Febr: 2 An: 1633 Regis: Caroli Angl:  
Fiscus: & R:stib: R: nro: 4.

Memor: Day 24 year about written Joh: Fuller of  
shobbing in County of Essex Clerk & vicar  
of the parish of shobbing did openly publish  
his said writ & callist 1633. 39. Articles  
of visitation wether or no a free church  
being of his assent & consent to them in  
our parish of shobbing on 20 day about  
written being 20 Lent's day in the forenoon  
writ after morning prayer before sermo and  
21. 11. day after his induction to y<sup>e</sup> said  
parish & vicary of shobbing. In witness  
whereof we the inhabitants of y<sup>e</sup> said parish  
being then Auditors of the same doe hereunto  
putte our hands y<sup>e</sup> day & year first above  
written.

Wm. B. R. (writing board)

Willelmus Smyth John Dockley Schoolm



For the most

Edward G. (writing)

of the Church of Dryburn

*[Faint, mostly illegible handwritten text in a cursive script, possibly from a 17th or 18th-century manuscript. The text is written in dark ink on aged, slightly discolored paper. Some words are more legible than others, but the overall content is obscured by fading and ink bleed-through.]*

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# ARTICLES AGREED VPON

by the Archbishops and Bishops  
of both Prouinces, and the  
whole Cleargie:

*In the Conuocation holden at LONDON,*  
in the yeere 1562.

For the auoiding of diuersities of opini-  
ons, and for the stablishing of consent  
touching true Religion.

Reprinted by His Maiesties Commandement: with  
His Royall Declaration prefixed  
thereunto.

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L O N D O N,

Printed by ROBERT BARKER, Printer to the Kings most  
Excellent Maiestie: and by the Assignes of  
JOHN BIEL. Anno 1631.

ARTICLES

AGREED VPON

by the Archbishops and Bishops  
of both Provinces, and the  
whole Clergy:

in the City of London

in the year 1534

For the better settling of the  
true Religion, and the  
quieting of the People

in the said City of London

in the year 1534

in the City of London

in the year 1534

Born again



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# HIS MAIESTIES DECLARATION.

**B**eing by Gods ordinance, according to Our iust Title, Defender of the Faith, and supreme Governour of the Church, within these Our Dominions, Wee hold it most agreeable to this Our Kingly Office, and Our owne Religious zeale, to conserue and maintaine the Church committed to Our charge in the vnitie of true Religion, and in the bond of peace: and not to suffer vnneccessary Disputations,

A 3

tations, altercations, or questions to be  
 rayſed, which may nourish faction both in  
 the Church and Common-wealth. Wee  
 haue therefore vpon mature deliberati-  
 on, and with the aduise of ſo many of  
 Our Biſhops as might conueniently bee cal-  
 led together, thought fitte to make this De-  
 claration following. That the Articles of  
 the Church of England (which haue been al-  
 lowed and authorized heretofore, and which  
 Our Clergie generally, haue ſubſcribed vnto)  
 doe containe the true doctrine of the Church  
 of England, agreeable to Gods word: which  
 Wee doe therefore ratifie and confirme, re-  
 quiring all Our louing Subiects to continue  
 in the vniſorme profeſſion thereof; and pro-  
 hibiting the leaſt difference from the ſayd  
 Articles, which to that end Wee commaund  
 to be new printed, and this Our declaration  
 to be publiſhed therewith.

That We are ſupreame Gouvernour of the  
 Church

Church of England : and that if any difference arise about the externall policie, concerning Inuenciōs, Canons, or other Constitutions whatsoeuer thereto belonging : the Clergie in their Conuocation is to order and settle them, hauing first obtained leaue vnder Our broad Seale so to doe: and Wee approving their sayd Ordinances and Constitutions, prouiding that none be made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them : the Bishops and Clergie, from time to time in Conuocation, vpon their humble desire shall haue licence vnder Our broad Seale, to deliberate of, and to doe all such things, as being made plaine by them, & assented vnto by Vs, shall concerne the settled continuance of the doctrine & discipline of the Church of England now established :

from which We will not endure any varying,  
or departing in the least degree.

That for the present, though some differences haue been ill raised, yet We take comfort in this, that all Clergie-men within Our Realme, haue alwayes most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true vsuall literall meaning of the sayd Articles, and that euen in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to bee for them, which is an argument againe, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which haue for so many hundred yeeres, in different times and places, exercised the Church of Christ: We will that all further curious search be layd aside, and these disputes shut vp in Gods pre-

mises, as they be generally set foorth to Us, in  
 the holy Scriptures; and the generall mea-  
 ning of the Articles of the Church of Eng-  
 land according to them. And that no  
 man hereafter shall either print or preach,  
 to draw the Article aside any way, but shall  
 submit to it in the plaine and full meaning  
 thereof: And shall not put his owne sense or  
 Comment to bee the meaning of the Article,  
 but shal take it in the literall and Gramma-  
 ticall sense.

That if any publique Reader in either  
 Our Uniuersities, or any Head or Master  
 of a Colledge, or any other person respec-  
 tiuely in either of them, shall affixe any new  
 sense to any Article, or shall publicly reade,  
 determine, or hold any publique disputation,  
 or suffer any such to bee held either way, in  
 either the Vniuersities or Colledges respec-  
 tiuely; or if any Diuine in the Vniuersities  
 shall preach or print any thing either way, o-

6.

ther then is already established in Conuocation with Our Royall assent : he, or they the offenders, shall bee lyable to Our displeasure, and the Churches censure in Our Commission Ecclesiasticall, as well as any other : and Wee will see there shall bee due execution vpon them.

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## ARTICLES



# ARTICLES OF RELIGION.

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## I.

¶ Of Faith in the holy TRINITY.

**T**HERE is but one liuing and true God, euermlasting, without body, parts, or passions; of infinite power, wisdom, and goodnesse, the maker and preseruer of all things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substance, power, and eternitie; the father, the Sonne, and holy Ghost.

## 2.

¶ Of the Word or Sonne of God which was made very man.

**T**HE Sonne, which is the Word of the Father, begotten from euermlasting of the Father, the very and eternall God of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,



## Articles of Religion.

neuer to be diuided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for original guilt, but also for act uall sinnes of men.

3.

¶ Of the going downe of Christ  
into hell,

**A**S Christ died for vs, and was buried: so also is it to be beleued, that he went downe into hell.

4

¶ Of the Resurrection of Christ.

**C**hrist did truly rise againe from death, and took againe his body, with flesh, bones, and al things appertaining to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntill he returne to iudge all men at the last day.

5.

¶ Of the holy Ghost.

**T**he holy Ghost, proceeding from the father and the Sonne, is of one Substance, Maiestie and Glorie, with the Father and the Sonne, very and eternall God.

6

¶ Of the sufficiencie of the Holy Scriptures  
for saluation.

**H**oly Scripture containeth all things necessary to saluation: so that whatsoeuer is not read therein, nor may be prooued thereby, is not to bee required of any man, that it should bee beleued as an



## Articles of Religion.

an Article of the faith, or bee thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonickall Bookes of the Old and New Testament, of whose authoritie was neuer any doubt in the Church.

### Of the names and number of the Canonickall Bookes.

Genesis.  
Exodus.

Leuiticus.

Numeri.

Deuteronomium.

Iosue.

Iudges.

Ruth.

The 1. Booke of Samuel.

The 2. Booke of Samuel.

The 1. Booke of Kings.

The 2. Booke of Kings.

The 1. Booke of Chron.

The 2. Booke of Chron.

The 1. Booke of Esdras.

The 2. Booke of Esdras.

The Booke of Hester.

The booke of Iob.

The Psalmes.

The Prouerbes.

Ecclesiast, or Preacher.

Cantica, or songs of Solom.

4. Prophets the greater.

12. Prophets the lesse.

And the other Bookes (as Hierome sayth) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine. Such are these following.

The 3. Booke of Esdras.

The 4. Booke of Esdras.

The Booke of Tobias.

The Booke of Iudeth.

The rest of the Booke of Hester.

The Booke of Wisedome.

Iesus the sonne of Sirach.

Baruch the Prophet.

The song of the three children.

The Story of Susanna.

Of Bel and the Dragon.

The prayer of Manasses.

The 1. Book of Maccabees.

The 2. Book of Maccabees.

## Articles of Religion.

All the Bookes of the New Testament, as they are commonly receiued, we doe receiue and account them Canonically.

### ¶ Of the Old<sup>7.</sup> Testament.

**T**he Old Testament is not contrary to the New, for both in the Old and new Testament euerylasting life is offered to mankind by Christ, who is the onely Mediator betweene God and man, being both God and man. Wherefore they are not to be heard which feigne that the old fathers did look onely for transitory promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, nor the ciuill precepts thereof ought of necessity to be receiued in any Common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the Commandements, which are called Morall.

8.

### ¶ Of the three Creedes.

**T**he three Creedes, Nice Creede, Athanasius Creede, and that which is commonly called the Apostles Creed, ought thoroughly to be receiued and beleueed: for they may bee proued by most certain warrants of holy Scripture.

9.

### ¶ Of originall birth or sinne.

**O**originall sinne standeth not in the following of Adam, (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of euery

## Articles of Religion.

man, that naturally is ingendred of the off-spring of Adam, whereby man is very farre gone from originall righteousness, and is of his owne nature inclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person bozne into this world, it deserueth Gods wrath and damnation. And this infection of nature doth remaine, yea, in them that are regenerated, whereby the lust of the flesh, called in Greeke *φύσις σαρκός*, which some doe expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleue and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it selfe the nature of sinne.

10.

¶ Of free-will.

The condition of man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God: Wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11.

¶ Of the Iustification of man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our owne workes, or deservings. Wherefore, that we are iustified by faith

## Articles of Religion.

faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

¶ Of good workes.

**A**lbeit that good workes, which are the fruits of faith, and follow after Justification, cannot put away our sinnes and endure the severity of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively faith, in so much that by them a lively faith may be as evidently known, as a tree discerned by the fruit,

13

¶ Of workes before Iustification.

**W**orkes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, neither doe they make men meet to receiue grace, or (as the Schoole-Authoris say) deserve grace of congruitie: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they haue the nature of sinne.

14

¶ Of workes of Supererogation.

**V**oluntary workes besides, ouer and aboue Gods Commandements, which they call workes of Supererogation, cannot be taught without arrogancie and impietie, for by them man

## Articles of Religion.

doe declare that they doe not only render vnto God as much as they are bound to doe, but that they doe moze for his sake, then of bounden duetie is required: Whereas Christ saith plainely, When yee haue done all that are commanded to you, say, we are vnprofitable seruants.

15

¶ Of Christ alone without sinne.

Christ in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which hee was clearely bold, both in his flesh, and in his Spirit. Hee came to bee a Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne (as Saint Iohn saith) was not in him. But all wee the rest, (although baptizd, and borne againe in Christ) yet offend in many things, and if wee say wee haue no sinne, we deceiue our selues, and the trueth is not in vs.

16

¶ Of sinne after Baptisme.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnardonable. Wherefore, the grant of repentance is not to bee denied to such as fall into sinne after Baptisme. After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to be condemned, which say they can no moze sinne as long as they liue heere, to deny the place of forgiveness to such as truely repent.

¶

¶ Of

# Articles of Religion.

17

## ¶ Of Predestination and Election.

**P**redestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they bee made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and vnspokeable comfort to godly persons, and such as feelee in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heavenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation, to bee enjoyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuil doeth

## Articles of Religion.

doeth thrust ~~us~~ either into desperation, or into  
recklesnesse of more uncleane liuing, no lesse peril-  
lous then desperation.

Furthermoze, wee must receiue Gods promises,  
in such wise as they be generally set forth to vs in  
holy Scripture: and in our doings, that will of  
God is to be followed, which wee haue expressely  
declared vnto vs in the Word of God.

18

¶ Of obtaining eternall saluation, onely by the  
Name of Christ,

**T**hey also are to be had accursed, that presume to  
say, that every man shall bee saued by the law  
or sect which he professeth, so that he be diligent to  
frame his life according to that law, and the light  
of nature. For holy Scripture doth set out vnto  
vs onely the Name of Iesus Christ, whereby men  
must be saued.

19

¶ Of the Church.

**T**he visible Church of Christ, is a congregation  
of faithfull men, in the which the pure word of  
God is preached, and the Sacraments be duely mi-  
nistr'd, according to Christs ordinance, in all those  
things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and  
Antioch haue erred: So also the Church of Rome  
hath erred, not onely in their liuing and manner of  
ceremonies, but also in matters of faith.



## Articles of Religion.

20

¶ Of the authoritie of the Church.

**T**he Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it bee repugnant to another. Wherefore although the Church be a witnes and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21

¶ Of the authoritie of generall Councils.

**G**enerall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (so far as much as they bee an assembly of men, whereof all be not gouerned with the Spirit & Word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordained by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22

¶ Of Purgatorie.

**T**he Romish doctrine concerning Purgatorie, Pardons, worshipping and adozation, aswell of Images, as of Reliques, and also inuocation of Saints,



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Saints, is ~~as~~ thing, baineely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.

23

¶ Of ministring in the Congregation.

I T is not lawfull for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the Congregation, befoze hee bee lawfully called, and sent to execute the same. And those wee ought to iudge lawfully called and sent, which bee chosen and called to this worke by men, who haue publike authoritie giuen vnto them in the Congregation, to call and send Ministers into the Lords vineyard.

24

¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth,

I T is a thing plainely repugnant to the word of God, and the custome of the Primitive Church, to haue publike prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25

¶ Of the Sacraments.

Sacraments ordained of Christ, bee not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnessess, and effectuall signes of grace and Gods good will towards vs, by the which hee doeth worke inuiscibly in vs,

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## Articles of Religion.

and doeth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame Unction, are not to bee counted for Sacraments of the Gospel, being such as haue growen, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that wee should duely vse them. And in such onely, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to themselves damnation, as S. Paul saith,

26

¶ Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

**A**Lthough in the visible Church the euill be euermingled with the good, and sometime the euill haue chiefe authoritie in the ministracion of the Word and Sacraments: yet forasmuch as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authoritie, wee may vse their ministerie, both in hearing the Word of God, and in the receiuing of the Sacraments.

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ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly, doe receiue the Sacraments ministred vnto them, which be effectuell, because of Christs institution and promise, although they bee ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that enquiry be made of euil Ministers, and that they be accused by those that haue knowledge of their offences: and finally being found guilty, by iust iudgement be deposed.

27

### ¶ Of Baptisme.

Baptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that bee not Christened: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to bee the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

### ¶ Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them-

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themselues one to another : but rather it is a Sacrament of our redemption by Christs death. In-  
much that to such as rightly, worthily, and with  
faith receiue the same, the bread which we breake,  
is a partaking of the Body of Christ : and likewise  
the Cup of blessing, is a partaking of the Blood of  
Christ.

Transubstantiation (or the change of the sub-  
stance of Bread and Wine) in the Supper of the  
Lord, cannot be proued by holy writ : but it is re-  
pugnant to the plaine words of Scripture, over-  
throweth the nature of a Sacrament, and hath gi-  
uen occasion to many superstitions.

The Body of Christ is giuen, taken, and eaten  
in the Supper onely after an heauenly and spiri-  
tuall manner. And the meane whereby the Body  
of Christ is receiued and eaten in the Supper, is  
faith.

The Sacrament of the Lords Supper was not  
by Christs ordinance reserued, carried about, lifted  
vp, or worshipped.

29

¶ Of the wicked which eate not the Body of Christ  
in the vse of the Lords Supper.

**T**he wicked, and such as be void of a lively faith,  
although they doe carnally and visibly presse  
with their teeth (as S. Augustine saith) the Sacra-  
ment of the body and blood of Christ : yet in no wise  
are they partakers of Christ, but rather to their  
condemnation doe eate and drinke the signe or Sa-  
crament of so great a thing.

¶ Of

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30.

¶ Of both kindes.

**T**he Cup of the Lord is not to bee denied to the Lay people. For both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.

31.

¶ Of the one oblation of Christ finished vpon the Crosse,

**T**he offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actual, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masse, in the which it was commonly said, that the priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceits.

32.

¶ Of the mariage of Priests,

**B**ishops, Priests, & Deacons, are not commanded by Gods Law, either to vowe the estate of single life, or to abstaine from mariage: Therefore it is lawfull also for them, as for all other Christian men to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33.

¶ Of excommunicate persons, how they are to be auoided.

**T**hat person which by open denuntiation of the Church, is rightly cut off from the vnity of the Church,

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Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publicane, until hee be openly reconciled by Penance, and received into the Church by a Judge that hath authoritie thereunto.

34

¶ Of the Traditions of the Church,

**I**T is not necessarie that Traditions and Ceremonies be in all places one, or utterly like, for at all times they haue bene diuers, and may be changed according to the diuersitie of Countreys, times, and mens maners, so that nothing be ordained against Gods Word. Whosoever through his private iudgement, willingly and purposely doth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approued by common authoritie, ought to be rebuked openly, (that other may feare to doe the like) as he that offendeth against the common Order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Every particular or nationall Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained only by mans authoritie, so that all things be done to edifying.

35

¶ Of Homilies.

**T**he second Book of Homilies, the severall titles whereof wee haue ioyned vnder this Article, doeth containe a godly and wholesome Doctrine, and

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and necessarie for these times, as doeth the former book of Homilies, which were set forth in the time of Edward the first: and therefore wee iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be vnderstanded of the people.

### ¶ Of the names of the Homilies.

- 1 **O**F the right vse of the Church.
- 2 Against perill of Idolatry.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good Workes, first of Fasting.
- 5 Against gluttony and drunkenness.
- 6 Against excesse of apparell.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to bee ministred in a knowne tongue.
- 10 Of the reuerent estimation of Gods Word.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the Body and blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of Repentance.
- 20 Against idleness.
- 21 Against Rebellion.



## Articles of Religion.

36.

### ¶ Of consecration of Bishops and Ministers.

**T**he Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the first, and confirmed at the same time by authority of Parliament, doth containe all things necessary to such Consecration and ordering: neither hath it any thing, that of it selfe is superstitious and vngodly. And therefore, whosoever are consecrated or ordered according to the Rites of that booke, since the second yeere of the aforesaid King Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

### ¶ Of the Ciuill Magistrates.

**T**he Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes both appertaine, and is not, nor ought to bee subiect to any forreine Iurisdiction.

Where wee attribute to the Queenes Maiestie the chiefe gouernment, by which titles we understand the mindes of some slanderous folkes to be offended: wee giue not to our Princes the ministering, either of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set forth



## Articles of Religion.

mouth by Elizabeth our Queene, doe most plainly  
testifie : but that onely prerogative which we see to  
have been given alwayes to all godly Princes in  
holy Scriptures by God himself, that is, that they  
should rule all estates and degrees committed to  
their charge by God, whether they be Ecclesiastical  
or Temporall, and reframe with the Civill sword  
the stubborne and evill doers.

The Bishop of Rome hath no Jurisdiction in  
this Realme of England.

The Lawes of the Realme may punish Christi-  
an men with death, for heynous and grievous of-  
fences.

It is lawfull for Christian men, at the Comman-  
dement of the Magistrate, to weare weapons, and  
serve in the warres.

38.

¶ Of Christian mens goods, which are  
not common.

The Riches and goods of Christians are not com-  
mon, as touching the right title and possession  
of the same, as certain Anabaptists do falsely boast.  
Notwithstanding, every man ought of such things  
as hee possesseth, liberally to give almes to the  
poore, according to his ability.

39.

¶ Of a Christian mans oath.

As we confesse that bathe and rash swearing is  
forbidden Christian men by our Lord Jesus  
Christ, and James his Apostle : So we iudge that  
Christian Religion doth not prohibite, but that a  
man

## The Table.

man may sware when the Magistrate requireth, in a cause of faith and chrestie, so it bee done according to the Prophets teaching, in iustice, iudgement, and trutheth.

40

### ¶ The Ratification.



His book of Articles before rehearsed, is againe approoued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Souereigne Lady ELIZABETH by the grace of God, of England, France and Ireland Queene, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hand of the Archbishop and Bishops of the vpper House, and by the subscription of the whole Clergie in the neather House in their Conuocation, in the yeere of our Lord 1571.

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## THE TABLE.

- I OF faith in the Trinitie.  
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3. Of his going downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy Ghost.
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- 7 Of the old Testament.
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- 11 Of Iustification,

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- 13 Of Workes before Iustification.
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- 38 Of Christian mens goods.
- 39 Of a Christian mans oath.
- 40 Of the Ratification.

**FINIS.**